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6. 9. 45

Satans Temptation,  
AND  
Gods Preservation:  
OR  
SATANS POLICY  
AND  
Gods Mercy,

Most Lively and Amply set forth in the  
Discovery of the several Temptations, De-  
sertions, Troubles, and Afflictions, that have  
accompanied the Life of *Robert Smith* of  
*Ludshelf*, alias *Litchfield*, in the County of  
*Southampton*, Gent.

Wherein is Discovered the Method that Sa-  
tan took in the several Gradations thereof.  
With an Accompt of the Life of the Author.

Published for the Benefit, Comfort, and Sup-  
port, of any of Gods Servants, that now are,  
or shall be, cast into such a Deplorable  
Condition.

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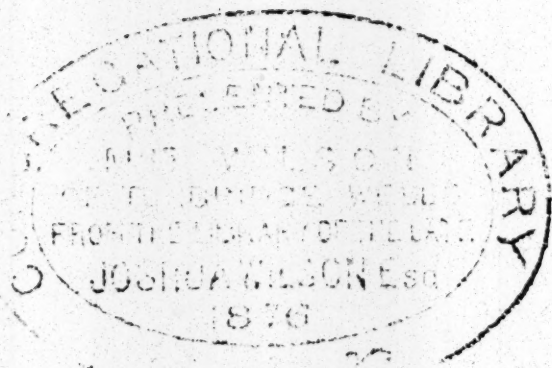
*Veritas Stat in aperto Campo, &c.*

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London, Printed by *William Downing* for the  
Author, *Anno Dom. 1685.*

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*L. Manton 12*



To the Honourable  
Colonel *John Dean* of  
*Oxenwood*, one of His  
Majesties Deputy  
Lieutenants for the  
County of *Southamp-*  
*ton*; and *Robert Oxen-*  
*bregge* of *Piddle Trent-*  
*hide*, Esq; one of the  
Justices of the Peace  
for the County of  
*Dorset*.

Honoured Gentlemen,

I Here Present you with  
a Review in Particular  
of that which in General

A 2      your

## The Epistle

*your selves were no strangers to.*

*The Reasons that induced me to this Publication, were,*

- I. *The Advice of some grave Divines and others, upon the Consideration of the Good that many a weak and distressed Member of the Church of God might receive thereby; to which magnificent Structure, if I could but add one Stone, I should think myself happy in so doing, for Afflictis opitu-*



## Dedicatory.

opitulari munificum  
est.

*That I might not omit II.  
to make some grateful re-  
turn of Praise and Thanks-  
giving, in an eminent and  
publick manner, to the God  
of all Mercies, which in  
a way and measure so ex-  
traordinary and marvel-  
lous, did shew his goodness  
towards me, bath consi-  
dered my Trouble, and  
known my Soul in Adver-  
sities. If for the least of  
Gods favours we owe to*

*A 3 him*

## The Epistle

*Him an Hymn of Thanks-  
giving, then surely we  
ought to speak abroad of  
all his wonderful works.*

III. *That by this publication  
of things in particular, I  
might more particularly  
express my thankful ac-  
knowledgment of all your  
singular favours most un-  
deservedly confer'd upon  
me in this time of my Con-  
flict, (as well as at other  
times) since I have had the  
honour of a long acquain-  
tance with you.*

*The*

## Dedicatory.

*The reason (most worthy Friends) that I have defer'd the Publication thereof this many Years, was, That I might have some Probation of my self, whereby I might fully experience the sound Constitution of my Body and Mind; and although some for whose sake this is intended (and I hope they by my Conflict, as I by others, may receive some benefit) may think it long e're I made this Publick; yet the*

*A 4            great*

## The Epistle

*great Enemy of Mankind  
may think it too soon, be-  
cause most of his Serpen-  
tine Wiles and Artifices,  
his false and deceitful  
Arguings, are here expo-  
sed and Confuted. And  
although I publish this not  
for any Ostentation of mine  
own, (for what have we  
that we have not received)  
but to the Praise and  
Glory of my Creator and  
Redeemer, and the good  
of his Church, into whose  
Treasury, if I can cast but  
in*

I Cor.  
4. 7.

## Dedicatory.

*in one Mite, I should think* Mark. 12. 44.  
*my self happy. And be-*  
*cause the Subject thereof*  
*is against him that is Ab-*  
*baddon and Apollion,*  
*a Destroyer, as being a*  
*Deceiver, I shall take care*  
*that he shall be able to ob-*  
*ject nothing of that nature*  
*against me, by representing*  
*all things in this Dis-*  
*course with the greatest*  
*Veracity, as being most re-*  
*pugnant to his Nature,* John 8. 44.  
*who was a Lyar from the*  
*beginning.*

*But*

## The Epistle

*But whereas it may be doubted, how I should remember the several steps and gradations thereof in particular after so long a time: For Satisfaction herein, be pleased to know, That although I durst not adventure the recapitulation of things too soon, yet I was not too remiss in perpetuating a Memorial of so remarkable a passage of my Life, by a Collection of the heads thereof in Writing, which hath enabled*  
*me*

## Dedicatory.

*me in this undertaking.  
As to the truth of things  
here related, next to the  
testimony of a good Conscience,  
I have for my support  
your Attestation, whose  
known Justice is such, that  
as it will not Patronize any  
thing that is false, so your  
Clemency is so great, as  
will not be wanting to Countenance  
any thing that is  
True: And if in any thing  
I seem to make too much  
digression, by inserting too  
much of the particulars of  
my*



## The Epistle

*my Birth and Life; I know  
you have Candor enough to  
overlook the same, for con-  
sidering that many persons  
have taken the liberty to  
Write the Lives of others,  
I hope the like freedom  
may not be denied me to  
Write my Own, no person  
knowing the several passa-  
ges thereof more then my  
Self: And seeing I have  
Selected those things that  
Substract, as well as add  
to my Reputation, the one  
to be matter of Humilia-  
tion,*

## Dedicatory.

*tion, the other to be matter of Praise and Thanksgiving: I hope I may not be suspected for partiality, and the rather, because it is for the satisfaction of my Reader, who must necessarily enquire into the forepast Life, which had such subsequent direful Effects; for although I cannot excuse my Self from many Faults and Errors of my Life, For who Liveth that Sinneth not? Yet I know not any*  
Capi-

<sup>2 Chron.</sup>  
6. 36.

## The Epistle

*Capital Fact that might  
more particularly occasion  
this my sad dejection.*

*Therefore (to avoid pro-  
lixity) let no man that hath,  
is, or shall be, cast into such  
a deplorable Estate of de-  
sertion and Melancholy,  
think that his Condition is  
singular; for although the  
Method that Satan useth  
may be different, yet there  
may be something in one,  
that may Simpathize with  
another, which may afford  
matter of comfort and con-  
solati-*

## Dedicatory.

*solation: and however, let no person whatsoever despair of Cure, Peace, and Restauration, who hath me hitherto for an Example, who am, and desire to approve my self to God Almighty, a living and lively Monument of his Grace and Mercy.*

*Thus, good Sirs, craving your Pardon for this Presumptuous Dedication, I commit you to the Protection of the Almighty, that hath wonderfully preserv'd  
and*

## The Epistle, &c.

*and Blessed you hitherto,  
desiring him to return your  
many kindneses & favours  
towards me sevenfold, giv-  
ing you a long opportunity  
of doing good in this world,  
and at length Crowning  
you with everlasting Glory,  
which is, and always shall  
be, the hearty and fervent  
Prayer of him, who is,*

Most Worthy Gentlemen,

Your much Devoted, Obligated,  
and most humble Orator  
and Servant,

ROBERT SMITH.

A

Satans Temptation,  
AND  
Gods Preservation:  
OR,  
Satans Policy,  
AND  
Gods Mercy.

*Discovered in the following  
Relation, with Observations  
and Remarks thereupon.*

*Christian, Courteous, and Candid Reader.*

**I** HERE offer to thy View,  
not only things I have  
Read and Heard of, but  
Felt, my Person being the  
Stage on which this Tragedy  
was Acted; but by the Mercy  
B of

Satans Temptation, and  
 of God I became the Victor :  
 And now since Experimental  
 Knowledge is by all agreed to  
 be most Authentick ; I there-  
 fore thought this subsequent  
 Relation might not be alto-  
 gether unuseful.

The place where first I  
 drew my Natural Breath, was  
*Titcombe*, in the County of  
*Wilts* ; The time of my Birth,  
*December* the Thirteenth, One  
 Thousand Six Hundred and  
 Thirty ; One of, if not the  
 shortest Day and longest Night  
 of the Year ; It may be Pre-  
 faging a long Night of Affliction  
 that was to follow. I was  
 the Seventh Son of my Parents,  
 they having Nine Children,  
 two Daughters first, and Seven  
 Sons



Sons after, my self being the last, an *Omen* also it may be of something ---- Remarkable. My Father was Minister of that place, a Man of no mean Birth, my Grand-Father being a Member of the Common-Council of the City of *London*, and Alderman of his Ward: But my Father was Cheated of his Estate by his after Father-in-Law: My Grand-Mother descended of an Honourable Family. My Fathers Preferment, as Vicar of *Titcombe*, was but Mean, but his Parts not so, having given Probation thereof in his Eighth Sermon at *St. Maries* in *Oxon* before Bishop *Usher* and Dr. *Prideaux*, who both gave him their commen-

*Lord Danvers of Glimpston in the County of Oxon.*

Satans Temptation, and  
 datory Thanks : His Degree  
 Master of Arts, *Quotemporary*,  
 and Chamber-Fellow with Dr.  
*Featly* in *Corpus Christi Colledge*  
 in *Oxon*. His Knowledge was  
 not little in the Tongues, espe-  
 cially in the *Greek*, which gave  
 encouragement to several Ho-  
 nourable Families to commit  
 the Tuition of their Sons to his  
 Boarding Instruction : By  
 which Augmentation of main-  
 tenance he was enabled to breed  
 two of his Sons to and at the  
 University, the one Rector of  
 this place ; my self, as a third,  
 intended by him for the same,  
 who, by his Instruction, had  
 made some good Progress  
 thereunto, and whom he ( as  
 himself said ) intended for  
 the

Hunger-  
 fords and  
 Pyles.

Ludshel  
 in the  
 County of  
 South-  
 hampton

the Study of Physick, [ being a *Seventh Son*, and so having some affinity to that Worthy Profession. ] And in regard my Fathers Means and Fortune was but short and narrow, though at that time posselt of a good Parsonage of 120 <sup>Bang-</sup> pound, or 140 pound *per an-* <sup>hurst in</sup> *num*, which by reason of Age, <sup>the Coun-</sup> and Inability of Body and <sup>ty of</sup> <sup>South-</sup> <sup>hampton</sup> Mind, he thought fit to resign to my Brother to Officiate, reserving but little to himself. I was at first Inforc'd (though Young) to the Teaching of a Private School for some short time; and the hopes of my Fathers intended Design was now at a period: Arguments were by my Brother (to ease him-

Satans Temptation; and himself of charge) propounded, *viz.* *That Learning, as times then stood, would become of little Credit, much less Preferment: That a Trade would be better, more certain, and durable;* by which, I was persuaded to Steer my course for *London*, where Lying in a Taylors House, which also (in those times) was a Solicitor, a Man of strong Natural Parts, and having a great Faculty in Sueing of Attorneys and others upon Indirect practices: But lying sometime without Imployment, and Money growing short, his Wife taking notice thereof, and of my Youth, seduced me to a Living with her Husband, which I did, to  
avoid

avoid a worse condition, for about the space of one Year, not two, not so much as a **Servant**, as a **Companion**; my little use of a Pen conducing much to his advantage, being an **Illiterate Man**: But this way began to be uneasie, as not suitable to my **Humour** and **Education**, so paying of him **Ten pound** (which **Friends** had **Lent me**) I acquitted my self of that condition, and endeavoured to find out another, and at last, a **Friend** of mine intending the change of his own **Employment**, recommended me to succeed him in the attendance of a **Person of Quality**, one of the **Knights** of the **Shire** for the **County of Gloucester**, *Esq;*

Nath.  
Stephens  
of Easton  
in County  
Gloucest.

Serjeant  
Stephens  
Sir John  
Stowel.

rester, who understanding me to be the Son of a Divine, used me with more Respect: A Barrester at Law he was, one of his Sons, and Son in Law, being Eminent Practicers, the one at the *Exchequer-Bar*, the other in his Chamber; for whom I did some business in the way of *Clerk-ship*; wherein I took such delight, that I endeavoured an Improvement thereof in the several Hands, both Long and Short, Reading Books of Presidents, observing the Practice of the several Courts in *Westminster-Hall*, Living near thereunto, and having much leasure time; I spent much of the same (I wish more) in Reading and Study  
for

for the space of Four years : but having as all men by Nature have, the Seeds of Pride and Ambition, I changed my Station, not my Condition, those short liv'd *functo's* in the *Olive-rian* times frustrating my hoped for Atcheivements. At length by the recommendation of a Gentleman of Quality, I was preferred to the service of an honourable and prudent Gentleman, and of a great Estate, a Barrester also at Law, and one whose Abilities in divers Parliaments (not *Olive-rian*) and Council of State, (not Safety) was to most known Men sufficiently known throughout the Kingdom, with whom I lived about Six years,

C                      who

*Sir Rich.  
Knightly  
of Fawfly  
in the  
County of  
North-  
hampton*



who, after some continuance with him, intrusted me with matters of no small weight; and whole confidence of my Fidelity was so great, that tho I several times importun'd him with all imaginable earnestness to take my Accompts, would not be prevailed with to do the same, which after his Death proved to me no little Grief, as then wanting his Ratification and Attestation, who was onely Privy to the Transaction. He being Dead, all the hopes of my Preferment was Buried with him, of which I could not, if he had Lived, but promise my self probable hopes, he being by the Lord Cancellor *Hide* and Viscount *Herefords*

*Herefords* means, introduced into his late Majesties favour, who declared his Kindness to him : And I might be the more encouraged to cherrish these hopes, because my immediate Predecessor but one had in three Years time not gained less then 1500 pounds in being Clerk to that Committee of which he was Chairman for Exchange of Prisoners. The life of Man being thus uncertain, as *Hodie Rex Cras Cadaver*, all dependencies thereon are vain, which makes men of low degree Vanity, and men of high degree a Lye ; and it is in vain to put confidence in Princes, or in the Sons of Men. This Honourable Gentleman, and my Be-

Psalm  
62. 9.

Satans Temptation, and  
loved Master, being Dead, I  
had (amongst others) committed  
to me the care of his Em-  
balming, in order to his Inter-  
ment in the Country; and be-  
ing willing to satisfy my Curi-  
osity in the opening of his Bo-  
dy, from whence (as I conceiv-  
ed) some Vapours affected my  
Head. And altho I continued  
with my Lady some Months  
after, yet my condition was full  
of dolour and uncomfortable,  
tho carried off with as much  
strength as Nature could afford.  
My Ladies desired stay being at  
an end, I withdrew my self to  
a Friends house in *St. Martins*  
*Lane*, near *Covent - Garden*,  
where being in a discomposed  
Sleep, I heard a fluttering noise

as

as if it were in the Chimney, and a voice ( as by me understood ) saying , *Where is your Doctor Manton now ?* A Man by me held in great Veneration for his Learning, publick Abilities, and good Life, though it may be not without Errors, from which no Man can pretend an exemption. My Distemper growing higher by my too much Musing on my Condition, I imparted the same to several worthy Friends, both Divines and others, whose Prayers and Tears were not wanting in condoling my Condition, and Praying for my Recovery.

My Case being thus, I thought it best, having an only Brother in the Country a Divine,

## Safans Temptation, and

vine, whose house I made choice of for the place of my Retirement, and unto whose Care and Counsel I committed my self, who was not wanting in procuring all help by Phisicians to my Body, and by Reverend Divines, to afford all good Counsel to my Soul, as Fasting and Prayer, for the recovery of my inward Man, who was then fallen into so sad dejection, both of Body and Mind, that I was so disquieted, that I had not I think one hour of quiet rest from the Month of *May*, till the Month of *February* following: But loe here the Power and Mercy of the Almighty was seen, That altho a *Fontinel* was made by a hot Iron

Iron in my Head, yet tho sensible thereof, disturbed me not, though the benefit of Nature was wanting for a fortnight or three weeks together, though Physick of the strongest Nature never wrought, tho rest ceased, yet God preserved me alive as at this day. Ez. 9. 15.

In this mine Agony and Conflict, Satan was not wanting in his Temptations, whose Method in order I shall discover in these following Suggestions.

## I. Suggestion.

That certainly I did not belong to God, because such dreadful Afflictions had befallen me.

And here I think it will not be amiss for Illustration sake,  
by



by way of Dialogue between *Satan* and the *Sinner*, to set forth *Satan's* Assaults, and the *Sinners* Repulses, for tho I dare not say that all these Insinuations, and the Responses thereof were *Modo & forma*, dilated upon in my late Conflict, yet the Heads and Matter thereof were: And methinks I remember him beginning (as to our first Parents) his Parley and Speaking to my Fancy, to this effect, in this Dialect.

Satan. *Man, Thy Condition is Lamentable, worse then the worst of Mens; Surely, Thy Spiritual Estate is not sound, God doth seldome let such dreadful effects of his Indignation fall upon*  
any



*any Man, but for some deep dy'd Sins, that must be of so heynous a Nature, beyond the name of humane Frailties, or common Infirmities; surely thy Profession of Christianity hath been but disguised Hypocrisie; thou art but one in Masquerade; thou hast a* Rev. 3. 1.  
*Name to live, but art dead; surely didst thou belong to God, and wert one of his, he is a God of Mercy, and would not leave thee or forsake thee in this so sad and deplorable a Condition.*

It's true, my Case is bad, to *Sinner*.  
 be Lamented even with Tears of Blood, and my Spiritual Estate needs a serious consideration; soundness in Christianity needs an exact Scrutiny; Life and Death depend upon it;  
 D for

Levit. 11. 14. for if *Aarons* Sons offer strange  
 fire, Fire shall devour them;  
 Read Jealousie is hottest about the  
 Ezek. 8. Sanctuary, and who can dwell  
 with Everlasting Burnings?  
 Isa. 33. 14 Great Sins deserve great Punish-  
 ments; I need therefore to look  
 into mine own heart, and search  
 what particular Sins I have  
 been guilty of before God, and  
 to spread and bewail them be-  
 fore him, which through the  
 Divine assistance I have done,  
 and if God be graciously pleased  
 Rom. 8. 1. to acquit, who can condemn.

But doth not God often fore-  
 ly Afflict them that belong to  
 him? surely Satan, thou art  
 in nothing else more a Lyar  
 than in this; what made godly  
 Psal. 88. *Heman* so bitterly to complain,  
 14. 15. good

good *Hezekiah* to chatter like *Isa. 38. 8.*  
a *Crane*, upright *David* to roar *Psal. 38. 8.*  
through the disquietness of his  
heart, and the blessed Jesus to  
cry out in his Agony, *My God,* *Mat. 27.*  
*my God, why hast thou forsaken* 46.  
*me ?* [And in our late days, how  
sharp and violent hath thy  
Temptations been : In thy  
Assaults upon Mrs. *Katharine*  
*Stubbs*, and Mrs. *Sarah White*,  
and many others , to whom  
God hath given Evidence of  
their sincerity , by their Con-  
quests over him , and of their  
inward Consolation ] And as  
in respect of inward Deserti-  
ons, so of outward Afflictions ;  
Witness *St. Paul*, *Job*, and ma-  
ny of the Worthies of Old, *Heb. 11.*  
which were Destituted, Afflict- 37.

Lam. 4.  
20.

ed, Tormented : And in our late times, so much the Wicked were suffered to prosper, that even the Anoynted of the Lord was taken in their Nets, and the Royal Diadem of Majesty made subject to a Fatal Stroke ; and some of the shining Stars of Nobility obscured, and their Honours laid in the Dust ; with several Martyrs, Confessors, and others, who have given Signal demonstrations of their Sincerity, and belonging to God.

But what if I shew thee, oh *Satan* ! some Marks and Evidences of Sincerity, formerly by me Collected ; Wilt thou say, that these are Tokens of Hypocrisie ? or can'st thou not but confess the contrary ?

I have observed in the course of Gods Providence, that God hath had a regard to me in all conditions; but especially in Afflictions and Distress, God hath given me Comfort and Relief.

I.

That tho God hath given me Afflictions to Humble me, yet he hath given me some Comforts to support and uphold my Heart from Sinking.

II.

I ever had (since any work of God visibly upon me) a sense of Gods Authority, and my Duty : That at any time, I was unfit for any business of Moment, unless I had first committed my self to God by Prayer.

III.

I have often desired of God that he would grant me such a way

IV.

Satans Temptation, and  
way to Live in the World, that  
I might with comfort and free-  
dome serve him.

V. I have always had a Love  
to those that were truly Godly,  
tho differing in Judgment in  
the circumstantial of Christian  
Religion: And have had more  
a desire of the Conversion of  
Enemies, then their Confusion.

VI. I have pressed and desired  
after more Holiness, and more  
Humbleness and Repentance,  
then I could ever sensibly find  
in my self.

VII. I have many times found the  
presence of God in his Word  
and Sacraments, warming and  
enflaming my Love.

Now, What say'st thou  
Oh Enemy of Mankind? Are  
these

these signs of Hypocrisie, or Sincerity? 'Tis true, some of them may be lyable to thy cavil and exception; but others of them, are beyond thy Sophistry or Evasion.

*But what is this to thy Con- Satan.  
dition?*

## II. Suggestion.

*Thy day is past, the door of Grace is shut : Had'st Thou look'd to it sooner, and made Thy Calling and Election sure, when Thou wast in Thy Youth and Strength, it had been well for Thee; but Thou hast Lived many Years in the World, and Gods Calls by Sicknes and otherwise, hath been frequent; The Golden Scepter of Grace*  
and

2. Pet.

3. 10.



Satan's Temptation, and  
*and Mercy hath been held forth,  
 and Thou hast Refus'd to come  
 in and Submit; but now Divine  
 Vengeance hath Pursued and  
 Overtaken Thee, and the door  
 of Grace is shut; 'Tis now too  
 late; What canst Thou do?*

*Sinner.* The consideration of my no  
 sooner turning to God, and  
 setting my Face Heaven-  
 wards, is matter of Sorrow  
 and Humiliation: The Calls  
 of God to Repentance, and  
 my Omission, needs deep Re-  
 pentance indeed; and that the  
 time afforded for Repenting,  
 should be employed in Sining,  
 makes me cry out with the  
*Publican, God be Merciful to me  
 a Sinner:* And if in Truth the  
 door of Grace were shut, my  
 Con-

Luk. 18.  
 13.

Condition were irreparable.  
 But how camest thou, oh *Satan*, into Gods Privy Council?  
 How camest thou to know  
 that mine (or any Mans) day  
 of Grace is past? doth not  
 God Call at the Sixth Hour,  
 and Ninth Hour? 'Tis true,  
 late Repentance is seldome  
 True; but if True, God ac-  
 cepts it, though it be late: Is  
 the Promise of Christ (*That*  
*whosoever comes to the Father,*  
*by him, he will in no wise cast*  
*out*) prefixt to such a day of the  
 Month, or Year, in Mans Life?  
 Did not he that came last, re-  
 ceive a penny, as well as he  
 that came first? Hath not thy  
 old Delusion been long enough  
 known to the World, in telling

Joh. 6.  
37.

Matth.  
20. 9.

E

Sin-

## Satans Temptation, and

Sinners that 'tis time enough to Repent ; and when God hath by some extraordinary Judgment, or otherwise, called upon them to do it, then it was too late ? And is not every Mans day of Grace a Secret known only to him that is the Antient of days ? And doth  
 Dan. 7.9. not secret things belong to God ?

## III. Suggestion.

Satan. *But Man, Talk what Thou wilt, Eternal Misery is Thy Portion : Thou mayest cherrish up vain hopes, and Thy Friends may give Thee many and great Cordials of Comfort ; But Thy Sun is Set, Thy day of Grace is past, irreversible Judgment is*  
 pro-

*pronounced, and what remains but Execution; and this is Thy Doom; trouble Thy self no further; this is Thy Condition.*

These are dreadful Tydings, Sinner. oh Satan! indeed, (if true) enough to make the Heart of the stoutest Sinner to quake and tremble, and to cry out and weep bitterly, when the Arrows of the Almighty stick so fast in him, and his Hand presseth him so sore. Job 6. 4.

But Satan, Methinks this is like the Language of Jobs Wife (by thee Instructed) *Curse God and Dye*: 'Tis not to be denied, that Execution naturally followeth Judgment; *The Wages of Sin is Death.* Job 2. 9.  
Romans 6. 24.

2 Pet.  
I. 4.

But is there no hope in all this? Are not all those exceeding great and pretious Promises that God hath made in his word of use, and to be used in such a case? Must a Mans final Portion be concluded by his present condition? Must all the dealings of God with his Church in general, and Persons in particular, be Rejected? surely, No. The Promises of God are Wells of Salvation to Refresh, and Breasts of Consolation to Nourish the People of God, and every Gracious Soul: And do not they speak in this manner; *In my Wrath I hid my Face, for a Moment, but with Everlasting Mercy will I gather thee. Oh thou Afflicted, tossed*

Isa. 54.  
8, 11.

*tossed with Tempest, and not Comforted, behold, I will lay thy Foundations with Saphirs, &c. Blessed are they that Mourn, for they shall be Comforted; And they that Sow in Tears shall Reap in Joy.* Is not here a hiding of Gods Face, a tossing with Tempest, a Mourning, a Sowing in Tears, before Gathering with Everlasting Mercy, a laying with Saphirs, a Reaping with Joy, and being Comforted? Did not the Son of God endure a painful Life, and suffer a shameful Death? and did it not behoove him so to do, and then enter into his Glory? Nay, let us see whether a Promise of God will not stay the Soul, and raise some

Mat. 5.4.

Psalms  
126. 5.

Act. 17.  
13.

some hopes, even when the most dreadful Judgments have befallen any Man. When *Adam* had Sinned, he could see nothing but Guilt ; all the Creatures were Cursed for his sake, and himself cast out of Paradise : What great sadness must this needs be ? Why, God comforts him with this Promise, *That the Seed of the Woman should break the Serpents Head.* Solomons supplication for the People, was at the Dedication of the Temple, and setting of the Ark of God therein, that when the several Calamities (by him particularly enumerated) were befallen them, yet if they turned to him with all their Heart, that God would hear

Gen. 3.  
15.

2 Chron.  
6. 38, 39.



hear in Heaven, and be Merciful unto them; And his Prayer met with Gods approbation and acceptance. And when *Jonah* had made himself a Fugitive, and by it had brought himself into deep Horror; and when his Soul fainted within him, even then he remembered God, and his Prayer came in unto him into his holy Temple. *2 Chron. 7. 1. Jona. 2. 7.*

But must I not, Oh thou Prince of Darkness, trouble my self no further? Must my present condition be always such as it is now? Shall I quit the Conflict, and proclaim thee Victor? far be it from me so to do; seeing that he that is in me, is greater then he that is in the World. *This Lyon of the Tribe* *1 Joh. 5. 4.*

Rev. 5. 5. *Tribe of Judah, is gone forth Conquering and to Conquer; he it is that hath the Keys of Hell and Death, and openeth and no Man shutteth, and shutteth*

Heb. 2. 1. 8 *and no Man openeth; He that was Tempted, and therefore able*

Heb. 7. 27 *to succour those that are Tempted; And able to Save to the utmost;*

Phil. 2. 9. *he whom the Father hath Commissioned, and given Authority over even Principalities and Powers; And given a Name*

*above every Name; he who hath Manfully Triumphed over Sin and Satan, Hell and the Grave, in his Crucifixion, Resurrection and Assention to Glory. Shall I then be afraid to Fight under his Banner, whom I have so solemnly owned*

owned in my Baptismal Vow ?  
 And for thy Counsel of troubling my self no further, I shall not take it, seeing thou art a Deceiver, and by this also intendest to deceive ; for not easily to trouble my self now, is to beget immensity of trouble hereafter ; 'Tis time then, and not till then, to cease resisting, when thou ceaseest Tempting.

We cannot perform Holy Duties, but *Satan* interposeth. *If Joshua the High Priest stand Ministring before the Lord, Satan stands at his Right Hand ;* Zach. 3. 1  
 Therefore our Lord hath bid us *Watch and Pray*, and in his Prayer, hath bid us say, *And lead us not into Temptation ;*  
 F and

## Satans Temptation, and

and we are bid , *Abrenuntia Satanae qui circuit ut devoret :*  
 And can we be safe from trouble, that are subject to the Prey of a Roaring Lyon ? But be not afraid , oh my Soul ! he that is Guardian of the Saints,  
*The Keeper of Israel never slumbereth nor sleepeth ;* and hold out and endure to the end, *Let no Man take thy Crown ; And thou shalt overcome by the Power of the Lamb.*

Pfalm  
 121. 4.

Rev. 3.  
 11. 17. 14

Satan. *Well, go on as Victoriously as thou canst, and deceive thy self as thou wilt.*

## IV. Suggestion.

*Thou shalt suddainly be surprised by me, Thou art in Captivity*

*tivity to me, and I have Possession of Thee.*

*I told Thee before what Thy Doom was, and yet Thou Nourished'st up Thy self with hopes, and made Scriptural Arguments Thy Refuge: But even in that Thou art also deceived; For, what hope hath the Hypocrite? Thou chargest me with delusions, but no one a greater deluder then Thy self, and that to Thy self; but now Thou art under my domination, 'twill not be long before I make Thee know, that all Thy pretensions are but vain.*

Job 27.8.

*I must confess (Oh subtle Sinner, Serpent) thy Darts are Fierce and Fiery, and were not my Soul and Body (through Di-*

vine protection) Impregnable,  
 I might sit down in horror  
 and amazement : But surely  
 things are not as thou makest  
 them ; What God may permit  
 thee to do hereafter, is as well  
 unknown to thee as me ; and  
 had'st thou any power of me,  
 thou art not so great a Friend  
 to Mankind , but thy Rage  
 would be by me and many o-  
 thers sufficiently known. I  
 must confess, thou pursuest me  
 with Visions of the Night, and  
 Job 20.8. I am so troubled I cannot Sleep,  
 and in my unquiet Slumbers,  
 Suggests strange things to my  
 Fancy, sometimes by Elevati-  
 ons, as tho I wanted nothing  
 but wings to Fly ; sometimes  
 by Depressions, as though my  
 Body

Body was the Basis and Foundation, upon which some ponderous Superstructure stood ; sometimes , as tho something lay as heavy upon my Breast, of no less weight then Ledd, and by its suddain departure, Suggesting as though I had been Companion with some ugly *Vulture* ; and by many various misrepresentations to my Sense in Slumber, (though I bless God not to my sight, any ways to affright me) thou hast accosted me ; not by Words to be demonstrated, but as Truth to be believed. Besides, those ridiculous Fancies, not by words decently to be Expressed, and not without abhorrence to be Remembred.

How



How much of this may be imputed to a Natural, and by this Conflict acquired Melancholy, I leave to the Learned to decide: But surely, a great deal of it was not from Natural Indisposition, but from Satannical Delusion; And it may be my Memory and understanding being continued to me, by Gods Preservation, was in order to make it known, for the support of others, by Publication. But is not this boasting of my Captivity, and false Suggestion of thy having possession of me, the effects of thy Pride, oh fallen Angel? Could'st thou of old not enter into the Carcass of a Swine, without the leave of our Blessed

sed Lord ; and hast thou Power of thy self to enter into my Body, which is the Temple of the Holy Ghost ? Shall that Body which ought to be presented a Living Sacrifice to God, by Dedication, become a place for thy Reception ? Shall that Body which ought only to bow to God in Divine Worship, by Prostration and Adoration, be subject to thy Devotion, when thou wilt, for a Habitation ? Shall that Body, whom by the Merits of the Blessed Jesus, at the Resurrection, hopes to meet with Glorification, be the subject of thy debased Vilification ? surely, No ; And doubtless, hadst thou such an uncontrouled Power  
as

1 Corrin.  
6. 19.

Satans Temptation, and  
as thou hast by pretension, the  
direful effects thereof, not only  
to my Body, but the whole  
World, would be known by  
its Destruction; thou being  
not unfitly termed (as of old)  
a Destroyer.

Rev. 9. 11

Satan. *But what talkest Thou so  
much, oh Sinner, of thy Body?*

## V. Suggestion.

*Thou art unworthy of any  
Creature Comforts, and therefore  
Sinful to Eat Thy Bread, or to  
use any outward means for Thy  
Recovery.*

*Thou thinkest and hopest Man  
that this is but Melancholy, and  
Thy Friends seek Thy Cure,  
and tell Thee Thou must be chear-  
ful,*

*ful, and use such means as God hath ordained ; but Thy Sins have been such , that the least Mercy doth not belong to Thee : Hast Thou the Face to consume Gods benefits, and to speak of Recovery? If God had ordained it, it would have been long e're this , using such means as Thou hast done.*

I must confess, Oh Satan! Sinner. thou art in words not a Lyar in this , whatever thou art in intention ; for I may say with Jacob, *I am not worthy of the least of all thy Mercies : We are* Gen. 32. 10. not worthy of a Crumb that falls from thy Table, oh Lord! If Worthiness of Receipt, is to be judged according to the

G                      Wor-

Worthiness of Merit, there is none but one that is Worthy; even the Lamb, Slain from the Foundation of the World. If our Receipts of Mercy depended upon our Merit, we might starve in the midst of all that plentiful Provision that God hath provided for the Souls and Bodies of his Sanctified ones. Hath not he that is the great House-Keeper of Heaven and Earth, said, *Go Eat thy Bread with Joy, and Drink thy Wine with a Merry Heart?* Did not the Primitive Christians *Eat their Bread with gladness and singleness of Heart, Praising God?* Doth Christianity exclude all Earthly Felicity? Doth it become the Servants of the most

most high, to have always their Countenances sad? Is not their Work good, and their Wages proportionable? Are not they bidden to *Rejoyce always, and again I say Rejoyce; but so as to let their moderation be known to all Men?* Is not this thy old

Phil. 4.  
4, 5.

wont, if thou canst not Tempt Men to be Luxurious, then to be too Parcimonious, and between these two Rocks to make *Shipwrack of their Faith?* Was it not a Wise Request, made by a Wise Man back't with strong Reason, *Give me neither Poverty nor Riches?* Is

I Tim.  
I. 19.

not there a Golden mediocrity in these things, free from thy exception, surely *Yes?*

Proverbs  
30. 8, 9.



But are not outward means to be sought for Recovery? Hath God made that Profession of no use, to which he hath affixed the Title of Honour, and Beloved? 'Tis true, *Aſa* is branded with *seeking to the Phyſitians, and not unto the Lord*; but if he had sought unto the Lord, by the Phyſitians, would any Man thought him blame-worthy? Was not *Hezekiah* bid to take a Lump of Figs, when Diseased, and apply to his Sore? 'Tis true, the sence of my condition makes me forget to Eat my Bread; and I have so great an apprehension of my unworthiness and demerits, that my Friends cannot perswade me to  
 take

Ecclef.  
 38. 1.  
 Col. 4. 14

2 Chron.  
 16. 12.

Iſa. 36.  
 21.



take my appointed Food with-  
out force; but shall the great-  
ness of my Sins and unwor-  
thiness, or the long use of in-  
effectual means, make me give  
over? Must not I wait all the  
days of my Life *until my change*  
*come*? Shall not those that

Job 23.

12.

Job 14.

14.

wait on the Lord, renew their  
strength? And are not they  
proclaimed Blessed that wait  
for him? *The Vision is for an*  
*appointed time, but in the end it*  
*will Speak.* Shall, I that am

Isa. 40.31

Hab. 2.3.

but Dust and Ashes, Limit him  
that is Controuler and Gover-  
nour of the whole World?  
Doth not the time of my Re-  
covery depend upon him who  
is the Lord of time? And doth  
not Times and Seasons belong  
unto

Mar. 13. unto the Father? Was not mur-  
 32 muring *Israel* of old taxed with  
 this fault, *They Limited the*  
 Psalm. *Holy one of Israel?* Is it not  
 78. 41. then better in patience to pos-  
 sess ones Soul, and with De-  
 vout Heart as well as Tongue,  
 to Pray, *Thy will be done, Oh*  
*Lord!* and to *Wait for the*  
 Psalm *Lord, as they that watch for the*  
 130. 6. 7. *Morning; for with the Lord is*  
*Mercy and plenteous Redempti-*  
*on; And to lay hold on the*  
*Covenant of Grace; which al-*  
*though it be not with me as it*  
*should, Yet (I may say as*  
*David did in another case) he*  
*hath made an Everlasting Cove-*  
 2 Sam. *nant with me, ordered in all*  
 23. 5. *things and sure.*

Satan,

*I must confess, Oh Sinner! Satan. Thy method is good, and if any way is left for Thy Salvation, it is by laying hold of his Covenant of Grace: But,*

## VI. Suggestion.

*Thou wantest Faith and Repentance, the necessary qualifications of the Covenant; and therefore that doth not belong to Thee.*

*Thou speakest much of Gods Covenant, which indeed to them to whom it doth belong, is full of Grace and Mercy; but it is to <sup>Psalms</sup> them that keep his Covenants. 25. 10. Thou hast broken Covenant with him, and Thou wantest Repentance to Repent Thee truly of the breach thereof, and Faith*

*to believe, that upon that Repentance which Thou hast made, that God hath forgiven Thee,*

Jeremiah

31. 34-

*and according to his Covenant will remember Thy Sins no more.*

*Thou that can'st not trust God for daily supplies, do'st Thou think that Thou hast Faith?*

*And what if God hath made such enestimable Promises, and*

Isa. 25. 6.

*made such a Feast of Fat things, if Thou wantest a Hand to reach them unto Thee, what art Thou the better?*

**Sinner.**

*Thou sayest, Oh mine Enemy! that I want Faith, and indeed so I do, for every Man may say with the Blessed Disciples, Lord encrease our Faith. And altho thou grantest the Premises,*

Premises, yet thou deniest the conclusion ; but I hope I can say, through Grace, *Lord I do believe, help thou mine unbelief.* Joh.9.38.

There are some Divine Characters that are stamp't upon true Faith ; It works by Love, and it breaths by Hope ; It works by Love, to God, to Man.

If I find in my self such an enflamed Love, that if my Saviour would accept me to Grace and Mercy, I could be content to endure those Flames that were represented visibly by the Flames of an Oven to my Bodily Eye, for the sake of my Blessed Lord ; And also if I find in my self an hearty Love to Man, by which the *Apostle*  
H faith,

1 John  
3. 14.

faith, *We may know our Transition from Death to Life, because we Love the Brethren:*

And if good works be an Evidence of true Faith, what better work can there be then to Love our Brother? And this was the signal badge of being Disciples of the Blessed Jesus, *Even Love to one another.*

Joh. 13.  
35.

If I Love those that are of a different Judgment, for the good that is in them, can'st thou, Oh *Satan!* deny this to be true Faith? This is one of the Weapons by which thou art made to fly, and by it, *Thou and the World art overcome.*

1 Joh. 5. 4.

'Tis by this Faith, Christ is brought into the Soul, and in him all those God - Covenanting Promises which

which he hath made, of being our God, of putting his Fear in our Hearts, of taking away the Heart of Stone, and giving Hearts of Flesh, &c. These are links of that Golden Chain of Love, wherewith God hath bound himself to his People, and left it upon Record for their Comfort. *This is the River, the Streams whereof shall make* Psa.46.4. *glad the City of our God.*

But thou sayest, Oh mine Enemy! I want also Repentance, 'tis true; beside our general Repentance, we need daily Repentance for daily Sin; he whose Body was washed by the Water of Repentance, for former Sins, *had need to wash his feet for continued Transgressions,* Jo.13.10.



*Satans Temptation, and  
even in that Fountain opened to  
the House of David, and to the  
Zac. 13. 1 Inhabitants of Jerusalem.*

But how knowest thou, oh *Satan*! that I want that Repentance which God will accept? 'tis not such a degree of any Grace that is required, so there is so much to make it true and saving. If Confession, if Contrition, and Compunction of Soul, accompanied with a sincere forsaking of Sin in Resolution, may be judged Badges of the Divine Order of Penitents, I hope with all Humility to pretend to be a little Member of that Heavenly Society. And surely, if all the forementioned Ingredients are necessary to make this Holy Oynt-

Oyntment of Repentance; my condition hath afforded me much opportunity of joyning in making the Composition.

But if I wanted Faith and Repentance, to whom should I go, but to the giver of both?

*To you it is given to believe;* Phil. I. 29

*And to them God granted Repentance unto Life.*

*Oh my Soul, wait upon Thy God, for* Act. II. 18.

*from him, and him alone, cometh*

*Thy help, and Thy Salvation.* Psa. 43. 5.

*I cannot blame Thee, Oh Sin-Satan. ner! to be careful of Thy Salvation; Eternal Weal or Woe depends upon it; and therefore if Thou wilt hearken to me, I will tell Thee a way how to do it.*

Suggestion.

## VII. Suggestion.

*The way to save Thy Soul, is to destroy Thy Life.*

*This is the only way that is left, and if Thou wilt do it, I will shew Thee a way how Thou mayest accomplish Thy desired End.*

**Sinner.** This is strange, Oh subtle Serpent! that a thing of such contrariety and inconsistency, should concur in Harmony, and my designed Felicity. Must I break the Divine Law of the Supream Legislator, and become a *Felo de se*, &c. and promise my self impunity, nay, benefit thereby. Certainly, if ever thou wert Transformed

med into an Angel of Light, <sup>2 Cor.</sup>  
'tis now. At this time we <sup>II. 14.</sup>

may truly say, *Satanas inter filios Dei*; for thou to pretend my Salvation in such a manner, as intends my Souls Destruction, and then to suggest to me such a way so ridiculous and fantastical, in a thing not to be named without Laughter and Detestation. Must my Mother be an instrument of my Consumption and Annihilation, that was a means of my Conception and Production.

*Can a Man enter into his Mothers Womb, and be Born again?* <sup>Joh. 3. 4</sup>

Had not thy Ridicularity been to others formerly known, and now to my self, it would scarcely have been believed,

as

as having no affinity with thy pretended Sagacity. I must confess, my long denied Rest, and continued Conflict, hath so weakened my understandings, that I am not fully Master of my own Reason, and therefore a fit subject for thy delusion; and I am so strongly and violently Assaulted with thy restless Temptation, forcing me (as it were) against my will, to my Bodies destruction; that had those ways at another time been by me used, it certainly had attained its final accomplishment: But, loe here! the goodness of God was seen in my Preservation, who is able to keep us all by his Almighty Power, *Through Faith*

I Pet. 15.

*unto*

*unto Salvation; and will not suffer us to be Tempted above measure, But will with the Temptation make a way for our escape.*

1 Corin.  
10. 13.

But will not thou, oh *Satan!* for all this be quiet? Hast thou been all this while raising thy Batteries, and keeping me thine Enemy waking, with the Roaring Canons of Terrors and amazement, and art thou now resolved upon the Storming of my weakned Garrison? Well, come on, and if by the Power of the Almighty I hold out now, I shall be more then Conquerour. If I have him for my Captain, whom thy audacity was so great as to Tempt to the casting himself

Rom. 8.  
37.

I from

Matth.

4. 5, 6.

Hebrews

2. 18.

Isa. 63. 1.

Genesis

49. 13.

from the Pinnacle of the Temple : *He is able to succour them that are Tempted* ; and tho in my self as weak as *David*, yet being strengthened by *him who is all strength*, and *Mighty to Save* ; I shall be able to Encounter and overcome thee, that art the *Goliath* of my Soul ; And though thy last Darts are terrible, and thou a cunning Archer, and hast wounded me fore ; *Yet my Bow hath abode in strength*, being made strong by the *Mighty God of Jacob*.

---

*Christian*



*Christian Reader.*

**I** Have, by these imperfect Delineaments, given thee a Survey of my Pilgrimage, into the Wilderness and Red Sea of Affliction : Give me leave now to give thee ( with as much brevity as may be ) my approaches to the Land of *Canaan*.

About the end of *February*, towards the beginning of the Spring, began the Spring of my Comfort : Being tired with the too frequented Prison of my Chamber, from *May* preceeding. I had a desire to go to the Fire in the Kitchen of my Brothers House, and

I 2                      seeing

Satans Temptation, and seeing the Blessed Bible (which were it the *Talmud* among the *Jews*, and *Alcoran* amongst the *Turks*, would be used with more Veneration ) I Read therein ; and those things in my fore-past Conflict and Desertion, which were full of Obscurity and Darkness, now began to afford Comfort and Support Therefore let not the *Atheist* and *Antiscripturist* doubt of its verity by my experiment ; Nor the *Disconsolate* fear of its affording matter of Consolation, in the time of the greatest Agonies.

And continuing so for some time, and Reading over those Scriptural Counsels that I had formerly perused, and  
re-

remembering those Grave Advices given me by sundry Eminent Divines and Friends; the beams of Divine Light and Love began to shine,

*And the Sun of Righteousness to appear with healing in his*

*Wings.* And as my inward Man began to be Revived, my outward Man began to be Refreshed; and using those things which are by Sacred appointment; ordained for Comfort and Refreshment, by me formerly rejected, I arrived to that degree of Comfort, that hath by the Mercy of God, chearfully supported me above this Twenty Years; Totally freed from the dregs of that bitter Cup : And  
through

Mal. 4. 2.

## Satans Temptation, and

through the goodness of my Blessed Preserver, I hope for the continuance of the Peace, and Tranquility which I at this present enjoy, both in Soul and Body ; For, although I cannot but acknowledge my multiplied Transgressions, and that which is great matter of Humiliation , *That I have*

2 Chron. 32. 25. *not rendred according to the Mercy received : Yet this is*

Act. 24. 16. *matter of Rejoycing to have a Conscience void of Offence, to-*

*wards God and Man : And therefore Praise the Lord, oh my Soul ! and forget not all his benefits ; who hath, doth, and will I hope , Deliver me from the Power of Sin and Sa-*

Col. 1. 13 *tan, and preserve me safe unto the*

*the Everlasting Kingdom of his dear Son; And therefore, Allelujah, Salvation, Dominion, and Power be given to him that sits upon the Throne, and to* <sup>Rev. 5.13</sup> *the Lamb for evermore.*

And now, *Christian Reader*, having given thee a true and Impartial account, of this my doleful Conflict, and of my Birth and course of Life, precedent thereunto. Give me leave, for a conclusion, (that God may have the Glory of all) to give thee a short Narrative of my Life subsequent, and of my Estate and Condition, to this present day.

Being, by the Providence of Almighty God, restored to  
my

my Health and Understanding, I reassumed the Study of those things, wherein I formerly took delight, both in Law, Equity, and Clerkship, for altho *Doctrina stultis spernitur*, and the practise of Law hath little Reputation of Honesty amongst the Vulgar; yet I doubt not but that the true Profession of the Gospel may be accompanied with the use of our Common Law; It being designed to strengthren Religion, and not to weaken or undermine it; And although some ill Men are not by just Men to be justified; yet, the Piety, Justice, and Ingenuity of many others are not to be denied, but rather by all  
good

good Men to be immitated and commended.

After some use of Country business, in drawing things of the lowest Nature ; and as my knowledge of Things and Persons, and theirs of me increased, I came to the drawing of things of a Superiour account, as Leases, Mortgages, Deeds, Conveyances, Settlements, &c. and of any, or most Instruments, that are now in use ; And also in managing of Causes, both in Law or Equity, wherein I have had as good success, as any Man proportionable to that obscure place, and little Imployment I had undertaken :

K

my



Satans Temptation, and my Humour not leading me much that way, and now my declension of Years not permitting much Travel; and my Condition desiring rather a Home conveying Employ, though not a total rejection of any other.

When I had spent about Six Years in practising as a Solicitor in the Court of *Common Pleas* (as in others) and having made proof thereof, by a Certificate from an Ingenious Gentleman, and an Attorney of that Court, I was by him recommended for my fitness, to the chief *Prothonotary*, to be Sworn Attorney of the said Court; who

who having a Knowledge of one of those Worthy Gentlemen, and of his Family under whom I was bred ; and having Examined me in his Office, by the Rules of Practise, and by Reading one of the Records of the Court , and by enquiring into my Education and Breeding ; he told me, that if my self, and the Gentleman that Certified for me, came in our Formalities to the Treasury next Morning, he would recommend me to the Judges of that Court for Approbation ; which Judges then were Lord chief Justice *Vaughan* , Justice *Windham* , Justice *Archer* , and Justice *Wild* ,

Satans Temptation, and  
*Wild*, which being come,  
Mr. *Robinson* (after made Sir  
*Thomas Robinson*) the *Protho-*  
*notary* moved them in my  
concern ; and Mr. Justice  
*Wild* withdrew, and Exam-  
ined me, Read my Certificate,  
Written with my own Hand,  
in the Hand of the Court,  
who approving of me, order-  
ed my being Sworn, which  
was accordingly done in the  
said Court in *Westminster-Hall*,  
and afterwards Enrolled : And  
having performed all things  
Requisite and usual, I have  
ever since, more or less, con-  
tinued in the said Employment,  
having not missed (before and  
since my being Sworn) above  
six

six or seven Terms this Two or Three and Twenty Years, besides Ten Years Service and Study previous to the same. So that I bless Almighty God, that he hath so infinitely, beyond my Deserts, dealt so Lovingly with me, by raising me out of the great depth of Adversity, and affording me so many happy Years since: I bless God that I have Employed those opportunities to the benefit of others, and my self. But as to the Ability I have shewn, in what business hath been committed to my Care, and what success I have had therein, Modesty suffers me not to Relate; Yet my Reflections

Satans Temptation, and  
flections thereon, affords mat-  
ter of Comfort to my self,  
and Praise to the God of all  
Grace and Mercy. There-  
fore I leave these things to  
the Judgment and Observa-  
tion of those several Worthy  
Gentlemen of the Laiety and  
Clergy, Ladies, and others,  
who have received benefit  
thereby.

What Integrity; Care, and  
Industry I have used out of  
my way, in the Superviewing  
of any Estate in the course of  
Husbandry; Or, in the man-  
agement of the several Trusts,  
and care of Mens Families and  
Fortunes, reposed in me, I  
leave to those that for many  
Years

Years have had the Experience thereof, to declare; desiring in general no Man to do more for me and mine, then I have done for them and theirs: But, *Soli Dei Gloria*, I desire that to God may the Glory of all be referred, because the Power and Glory is from him solely derived.

And now, *Courteous Reader*, having (according to my Promise) given thee a short and true Narrative of my Life, after my late Conflict; Give me leave to Speak a few words to the several Persons into whose hands these Lines may come.

Some

I.

Some there are, who out of a lofty high Spirit, and a prophane Mind, may condemn the Subject matter thereof, because written in a common Scriptural Dialect, which may be thought inconsistent with a Man of my Pretensions. These are to be answered :

And to such I say, That for want of being conversant in the Book of God, many Personages of Noble Extract, have extreamly wanted such helps at the time of their Deaths; then plain Scripture Truths and Expressions being of most Use and Comfort.

And



And likewise many of the greatest Sages of the Law, both Common and Civil, have Gloried to Write in the Stile of the Divine Law-giver; And can we be Wiser then he that is Wisdom it self? Can we hope to find better Weapons, then those by which our Lord hath overcome? Mat. 4.4.  
And shall those that are Travelling unto that Heavenly Country of *Canaan*, despise the Language thereof?

There are others that Scoffingly by their Words, or Sneeringly by the Language of their Eyes, one upon another, abounding only in their own Sense, and the common Sense

L II. of

Satans Temptation, and of the World, will be apt to contemn, and think meanly of the Author, for thus exposing his own Imperfections.

These are to be pittied;

That their Humours are so conformed to the Similitude of this World; For they may as well Ridicule the Blessed Apostles for Recording their Failings and Miscarriages; but I bless God I am arrived to St. Pauls Temper, *To Glory in the things which concern mine Infirmities.*

2<sup>d</sup> Corrin.  
II. 30.

III.

There are others that are frequently buffeted with *Satan*, and are under dolorous Temptations.

These

These are to be comforted ;

Good Christians, Read, Study, and consider all those innumerable Star-like Promises, which the Heavenly Book of God is bespangled withal : Consider what multitudes of Examples and Deliverances God hath given to his Church and People, in all Ages ; to me the most unworthy of all his Servants, amongst the rest. Ponder well the foregoing experiences, and a Divine blessing accompany your Meditations : *Be strong in the Lord, and in the Power of his Might ; for God shall shortly tread down Satan under your Feet ;* hold out therefore to the end,

Eph. 6. 10

Romans  
16. 20.

Satans Temptation, and  
*And be Faithful to Christ to  
 Death, and he will give you  
 Rev. 2. 10 the Crown of Life.*

But to hasten to an end,  
 having by the Mercy and  
 goodness of Almighty God,  
 passed through this Fire of Af-  
 fliction, and through this Sea  
 of Trouble, and Arrived at  
 the Haven of a long experi-  
 enced Recovery; and having,  
 through Divine Providence,  
 changed my condition with  
 a Person of Vertue, and of a  
 good Family, by whom God,  
 as an Emblem and Pledge of  
 his Love, hath given me one  
 Child, I Lived in happy Peace  
 and Tranquility.

Now (as the Apostle saith)  
*Fight-*

*Fighting the good Fight of Faith, that I may finish my Course with Joy, Seeing that from henceforth, is laid up for me the Crown of Righteousness, which God the Righteous Judge shall give me at that day: and not to me only, but to all that Love his appearing. And therefore with Angels, and Arch-angels, and all the Heavenly Host, for this Glorious Deliverance; I Bleis and Magnifie thy Name, Oh Lord! World without End, Amen.*

<sup>2</sup> Tim.  
4. 7, 8.

Glory to God in the highest,  
On Earth Peace, Good  
will towards Men

